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A Catechism on the..... Apostolick Church

1838



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A  
C A T E C H I S M  
ON THE  
HOLY CATHOLICK  
AND  
APOSTOLICK CHURCH.

- I. ON THE UNITY OF THE CHURCH.  
II. ON THE MINISTRY AND DISCIPLINE OF THE CHURCH  
III. ON THE COMMUNION OF SAINTS IN THE CHURCH.

WITH AN APPENDIX,  
Containing a List of the Archbishops of Canterbury, from the time  
Augustin to the present day.

*For the instruction of such as have learned the Church Catechism*

I believe One Catholick and Apostolick Church. *Nicene Creed.*

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THIRD EDITION.

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### ADVERTISEMENT.

The pious Nelson, in the preface to his "Festivals and Fasts," expressed an earnest wish that a short addition might be made to the Catechism, explaining the Constitution of the Christian Church. The present publication is intended to supply, though very imperfectly, this desideratum; and if it should do no more than incite others of greater ability to complete the plan, its object will be considered to have been fully answered. May the Great Head of the Church in the mean time vouchsafe to bless this undertaking, to the increase of unity, peace, and good-will among men!

*Oxford, December, 1837.*



## SECTION I.

### *On the Unity of the Church of Christ.*

1. You have now been instructed in the Church Catechism, and have been taught to speak of yourself as by baptism a member of Christ, a child of God, and an inheritor of the kingdom of Heaven; or, in other words, as a partaker of the privileges of Christ's Church. To the same intent, in the Apostles' Creed, you have learned to profess your belief in the Holy Catholick<sup>a</sup> Church. What is here meant by "The Church?"

A. Not a temple or church builded of timber or stone<sup>b</sup>. The visible Church of Col. 1, Christ is that company of men throughout all<sup>13</sup> the world, who have been called out of the Acts 26, power of Satan into the kingdom of God by<sup>18</sup> the Gospel of Jesus Christ.

Note. The visible Church has been compared Matt.

To a household, of which Christ Himself is the Gal. 6, Householder. 10.

To a flock, of which Christ is the good Shep- John 10, herd. 11—16.

To the branches of a vine, of which Christ is the John 15, true Vine. 1—8.

To a bride, of which Christ is the Bridegroom. Eph. 5, 23. 24.

<sup>a</sup> Catholick is the same as Universal.

<sup>b</sup> Cranmer's Catechism.

John 3, 29.  
Rev. 1, 7, 32



**Matt.** To a kingdom, of which God is the King.

18, 23;

25, 34. To a net, which when cast into the sea gathereth of every kind, both bad and good, &c. &c.

**Matt.** 13, 47.

(See Matt. xiii. where the kingdom of Heaven means the same as the visible Church.)

**Eph.** 2, To a building of God, built upon the foundation of the Apostles and Prophets, Jesus Christ Himself  
**20.1Cor.** 3, 9.10. being the chief corner stone.  
**1 Peter** 2, 5.

**Col.** 1, To a body, of which body Christ is the Head  
 18. and Saviour. &c. &c.

**Eph.** 1,

22, 23; 2. How do you know when a company of  
 5, 23. persons professing themselves Christians are really the Church?

*A.* When they hold the faith of the Apostles, follow their rules, and are guided by their practice.

3. Do the Scriptures shew that the Church must hold the faith of the Apostles, follow their rules, and be guided by their practice?

*A.* Yes: for our Saviour Jesus Christ bade the Apostles teach (or make disciples of) all nations, teaching them to observe all things whatsoever he had commanded them; and said

**Matt.** 28, 20.

**Luke** 10, to them, "He that heareth you heareth me:"  
 16. and we read that "they continued stedfastly in  
**Acts** 11, the Apostles' doctrine and fellowship"  
 42.

<sup>b</sup> "To have any claim to identity and union with the primitive Church, we must not only hold the Apostles' doctrine, but the Apostles' fellowship<sup>b</sup>."

4. Did our Lord Jesus Christ speak expressly concerning the duty of Unity in his Church?

A. Our Lord teaches plainly, not only that the Church should be one body of men, but that that body should be a body living together in unity.

Thus he said, speaking of both Jews and Gentiles who should believe, "They shall be one fold <sup>John 10,</sup> and one shepherd." <sup>16.</sup>

And again, "Holy Father, keep through thine <sup>John 17,</sup> own name those whom thou hast given me, that <sup>11. 20.</sup> they may be one as we are." <sup>21.</sup>

5. But do you not read in the New Testament of many Churches, such as the Church of Jerusalem, the Church of Antioch, and the Church of Rome?

A. Yes: but these were all branches of the one Catholick and Apostolick Church. All who believed were members of that one body, of which Christ is the Head. They lived in different places, it is true; but they held the same faith, and had constant communion one with the other<sup>s</sup>.

<sup>s</sup> Hooker (Eccles. Pol. iii. 1.) exemplifies this in the following manner: "As the main body of the sea being one, yet within divers precincts hath divers names; so the Catholick Church is in like sort divided into a number of distinct societies, every of which is termed a Church *within itself.*"

6. How do you know that their faith was one, and that they had communion one with another?

Eph. 4, 5. *A.* Because St. Paul reminds the Ephesians, Tit. 1, 4. that as there is one Lord and one Baptism, so there is one faith, and they shewed this communion in their lives and conversation.

Acts 2, 1. Thus we read, "that they were all with one accord in one place;" and that

Acts 4, 32. "The multitude of them that believed were of one heart, of one soul."

1 Cor. 1, 10. And St. Paul says, "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you, but that ye be perfectly joined together in the same mind and in the same judgment."

Phil. 1, 27. Again, "Let your conversation be as it becometh the Gospel of Christ, that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind STRIVING TOGETHER for the faith of the Gospel."

1 Peter 3, 8. And St. Peter, "Be ye all of one mind."  
See also Rom. 15, 5. 6. Gal. 3, 28.

## SECTION II.

### *On the Ministry and Discipline of the Church of Christ.*

7. You say that the Church of Christ may be known by its holding the faith and following the rules and practice of the Apostles; by what outward marks or signs can you judge of its holding their faith and following their rules and practice?

A. If the pure word of God is preached and the Sacraments be duly ministered according to Christ's ordinance, in all those things that of necessity are requisite to the same<sup>d</sup>.

8. Whose office is it to preach the word and to administer the Sacraments?

A. It is the office of those, who are lawfully called and sent to preach and to minister by persons who have public authority to appoint them<sup>e</sup>.

<sup>d</sup> Article XIX.

<sup>e</sup> See Art. XXIII. and compare with the Ordination Services, and with Art. XXXVI. The Ordination Services are contained in the Nonpareil (24mo.) Edition of the Prayer Book printed at Oxford and Cambridge, and sold by the

9. Who are the persons who have this public authority to appoint Ministers in the Church?

A. The Bishops, that order of pastors to whom it belongs to rule and watch over the Church'.

10. From whom did the Bishops receive such authority?

A. From the Apostles, who, having received authority from Christ, appointed the first Bishops, and gave them authority to ordain others with the same powers; so that there should never be wanting a succession of rulers to rule the Church of Christ.

John 20, 21. Thus our Lord said to the Apostles, "As my Father hath sent me, even so send I you."

Mat. 28, 20. And again, "Lo, I am with you alway, even unto the end of the world."

2 Tim. 2, 2. And St. Paul to Timothy, "The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also."

2 Tim. 4, 5, 6. Again, "Watch THOU,—do the work of an Evangelist, make full proof of thy ministry: for I am now ready to be offered, and the time of my departure is at hand."

Society for Promoting Christian Knowledge. Members' price without the Version of Psalms Sixpence-halfpenny, price to Non-members One Shilling and a halfpenny. It is much to be wished that the Ordination Services were printed in every Prayer Book.

/ *Vid. Service for the Consecration of Bishops.*

And again, " Lay hands suddenly on no man." <sup>1 Tim. 5, 22.</sup>

11. May not a person then of his own accord <sup>Tit. 1, 5.</sup> take upon himself the office of preaching God's word and administering the Sacraments?

A. No<sup>r</sup>. What St. Paul said of the ministers of religion under the Jewish dispensation has never been repealed, and therefore applies with full force to the ministers of religion under the Christian. " No man taketh this honour to himself, but he that is called of God, as was Aaron. So also Christ glorified not himself to be made an High Priest, but He that said unto him, Thou art my Son, to-day have I begotten thee."

12. But may not Christians appoint their own spiritual teachers, and adopt their own plans of Church government?

A. No. For when God appoints a way to <sup>2 Kings 5, 12, 13.</sup> obtain a blessing, it is presumptuous and sinful to seek it in any other way. God has given <sup>Eph. 4, 11.</sup> pastors and teachers, the humble Christian therefore will hear them.

*Note.* That men will depart from the faith of the <sup>Mat. 18,</sup> Apostles, and set at nought their rules and practice, <sup>7. 1 Cor. 11, 19.</sup> we are plainly warned in Scripture. Even the <sup>2 Tim. 4,</sup> authority and personal character of St. Paul did <sup>3. 2 Cor. 10, 10.</sup> not secure him from being despised and spoken <sup>2 Pet. 2,</sup> against. When therefore we observe such things, we <sup>1.</sup>

should not despond, but receive them rather as another and additional evidence of the truth of God's word.

13. How many Orders of Ministers were appointed by the Apostles?

A. Three, and these always from the Apostles' times have existed in the Church: namely, Bishops<sup>b</sup>, Priests, and Deacons.

14. Which of these Orders did the Apostles first appoint?

Acts 6, 1—6. A. The Order of Deacons<sup>1</sup>.

15. How do you know that this Order was not appointed solely for that special occasion mentioned Acts vi. and how do you know that it was to be continued in the Church?

Phil. 1, 1.  
1 Tim. 3, 3. 13. A. Because St. Paul in his Epistles speaks of the office of a Deacon as existing some years afterwards, and in other Churches beside the Church of Jerusalem, where the first Deacons were ordained, and further gives instructions for faithfully discharging that office.

16. What is the office of a Deacon?

A. To assist the Priest in his ministrations, and to preach if he be admitted thereto by the Bishop<sup>k</sup>.

<sup>h</sup> For the first fifteen hundred years after Christ, there never was a body of Christians without a Bishop. See the Preface to Ordination Services.

<sup>1</sup> The word Deacon means a Minister, or a servant waiting on his ministry or service.

<sup>k</sup> See the Service for the Ordering of Deacons, "It appertaineth," &c.

17. What is the office of a Priest?

*A.* <sup>1</sup> To preach the word of God, to offer up the prayers of the congregation, to pronounce absolution or remission of sins to the penitent faithful, and to minister the Holy Sacraments in the congregation, whereunto he has been appointed by the Bishop.

18. Do the Scriptures expressly speak of the Order of Priests<sup>m</sup> and of their ordination?

*A.* Yes. We are told that Elders<sup>a</sup> were ordained in every Church. Acts 14, 23.

Thus St. Paul said to Titus, "For this cause left I Tit. 1, 5. thee in Crete, that thou shouldest set in order the things that are wanting, and ordain Elders in every city."

19. What is the office of a Bishop?

*A.* It appertains to the Bishop as chief officer of the Church to consecrate other Bishops, to <sup>2</sup> Cor. 5, ordain Priests and Deacons, to feed the flock of <sup>18. 19.</sup>

<sup>1</sup> See the three Absolutions, (1) in the daily Prayer, (2) in the Communion Service, and (3) in the Visitation of the Sick, and the Exhortation in the Service for the Ordering of Priests, commencing with the words, "You have heard, Brethren," together with the Questions and Answers following.

<sup>m</sup> The Clergyman of a Parish is generally a Priest, but sometimes a Deacon.

<sup>a</sup> An Elder means the same thing as Priest. The Greek word Presbyter, an Elder, has been contracted into *Prester* first, and then into *Prest* or *Priest*.



Christ<sup>o</sup>, over whom the Holy Ghost has made him overseer, to confirm<sup>p</sup> those who take upon themselves the promise and vow made in their names at their Baptism, to pronounce censure on offenders, and to rule the Church.

20. When was the Order of <sup>q</sup> Bishops appointed?

A. <sup>r</sup> When the disciples were multiplied,

<sup>\*</sup> See the address of the Archbishop in the Service for "the Ordering or Consecrating of an Archbishop or Bishop," commencing with the words, "Brother, forasmuch as," together with the Questions and Answers following. See also Articles of Religion, 23, and 26.

<sup>p</sup> See the Exhortation to Godfathers and Godmothers in the Service for the Public Baptism of Infants, the concluding Rubrics to the Church Catechism, and The Order of Confirmation.

<sup>q</sup> The word Bishop means an overseer or overlooker. (Acts xx. 28.)

<sup>r</sup> St. Clement, the companion of St. Paul (Phil. iv. 3.) and Bishop of Rome, says in his Epistle to the Corinthians, speaking of the Apostles, (Sect. 42.) "Preaching through countries and cities, they appointed the first-fruits of their conversions to be Bishops and Ministers over such as should afterwards believe." (Sect. 44.) "So likewise our Apostles knew by our Lord Jesus Christ, that contentions would arise on account of the Ministry, and therefore, having a perfect foreknowledge of this, they appointed persons, as we have before said, and then gave a direction in what manner, when they should die, other chosen and approved men should succeed in their Ministry."

Irenæus also, Bishop of Lyons, (who suffered martyrdom in the year of our Lord 202,) says, "We can name

and required the presence of a Chief Pastor, as in the cases of Timothy and Titus, but more especially when the Apostles were about to finish their course.

21. What was the manner of their appointment?

A. The same which the Apostles used when St. Paul and St. Barnabas were ordained to be Apostles. They were consecrated or set apart to this office by the laying on of the Apostles' hands with prayer.

Acts 13,  
23.  
Rom. 1,  
1 Tim.  
2, 7.  
2 Tim. 1,  
6.

Bp. Beveridge's Second Sermon.

22. To sum up all then, of whom do Ministers of the Church receive their authority?

A. Not of men, neither by men, but of Jesus Christ, the great Head of the Church.

23. Since then Ministers are ambassadors for Christ, and receive their authority from Christ Himself, what is the duty of Christians in general towards them?

A. 1. To account of them as ministers of Christ, and stewards of the mysteries of God.

1 Cor. 4,  
1.

2. To listen to them when they preach and exhort, either in public or private, as to ambassadors sent by Christ, and entreating in his stead.

1 Cor. 5,  
20.  
Eph. 6,  
20.

the men the Apostles made Bishops in their several Churches, appointing them their successors." See also Eusebius, and other historians of the Church.

1 Thess. 5. To seek to know them that labour among  
 5, 12, 13. them, and to esteem them very highly in love  
 for their works' sake.

Heb. 13, 17. 4. To obey them as being over them in the  
 Lord, and watching for their souls, as they that  
 must give account.

### SECTION III.

#### *On the Communion of Saints in the Church.*

24. You have now shewn what is the faith and what are the rules and practice of the Apostles, by following which, the members of the Church may be known. What special privileges do you enjoy, by being and continuing a true and faithful member of the Church?

A. I believe that I shall be thereby a partaker of all those privileges, which I am taught to remember, when I say in the Apostles' Creed, "I believe the communion of saints."

25. What do you understand by this Article of your belief?

A. I believe that holy men in Christ have in common the Spirit of Christ, having been made to drink into that one Spirit. That in the different means of grace they together partake of that Spirit, and have communion and fellowship with one another, and with God in Christ.

26. What are they which are called means of grace?

**A.** All the ways by which God calls us to righteousness and faith in him : all the ways by which he puts good desires into our minds, and enables us to grow in grace. The principal are, prayer in the congregation and in private, reading the word of God, and hearing it read and preached, and the partaking of the holy Sacraments.

**27.** How do the saints hold communion with God in the use of these means of grace ?

**A.** In that God according to his promise conveys his Holy Spirit through these means to such as rightly use them.

**Matt. 18, 20.** Thus Christ promises, " Where two or three are gathered together in my name, there am I in the midst of them."

**28.** Is there not one of these ordinances in which Christians have a more near and close communion with God, and with the saints ?

**A.** Yes: the Lord's Supper, which is for that reason called the Holy Communion.

**1Cor. 10, 16.** Thus St. Paul says, " The cup of blessing which we bless, is it not the communion of the blood of Christ? the bread which we break, is it not the communion of the body of Christ?"

**John 6, 56.** And our Lord, " He that eateth my flesh and drinketh my blood, dwelleth in me, and I in him."

**29.** How do you understand Christ's promises of being with those and dwelling with those who *partake of his body and blood* ?

**A.** That God sends the Spirit of his Son Gal. 5, into the hearts of faithful Christians, making<sup>5.</sup> them holy, humble, full of hope, peace, and<sup>1 Peter</sup> joy, and enabling them to do all things accord-<sup>1, 22.</sup> ing to his will. <sup>Rom. 8, 13, 26.</sup>

**30.** What text of Scripture directs you how to judge of a Christian's communion with God?

**A.** "He that keepeth his commandments<sup>1 John</sup> dwelleth in him, and He in him; and hereby<sup>3, 24.</sup> we know that He abideth in us, by the Spirit which He hath given us."

**31.** You have now shewn how the saints hold communion with God; how do they hold communion one with another?

**A.** By means of the same ordinances. As by the Holy Spirit they have been baptized<sup>Eph. 4,</sup> into one body, the Church of Christ, and have<sup>25.</sup> fellowship with the Father and the Son, and<sup>1 Cor.</sup> are partakers of the same Spirit, so are they<sup>12, 13.</sup> taught to look upon themselves as every one<sup>Heb. 12,</sup> members one of another.<sup>22, 23, 24.</sup>

**32.** What are the advantages arising from this communion one with another?

**A.** The saints have not only an interest in the prayers of the congregation in which they worship, but in the prayers of the Church throughout the world.

**33.** Do you believe that the saints receive any benefits from such prayers?

**A.** Yes. For St. Paul bids the Churches strive together in their prayers for him, and

ascribes his deliverance to their prayers ; and many examples in Scripture shew that God especially regards the united prayers of the Church.

Acts 12, 5—12. Thus when St. Peter was delivered from prison, it was in answer to the prayers of the Church.  
 2 Cor. 1, 10. 11. And St. Paul obtained his liberty at Rome, God delivering him from so great death, when the Church helped together by prayer for him.

34. Does this communion belong to saints who have never seen each other ?

Rom. 15, 26. A. Yes. For they walk by the same rule,  
 1 Cor. 16, 1. mind the same thing, reverence the same  
 2 Cor. 8, 1. 4. pastors and teachers, pray for each other in the  
 same prayers, and obtain help for each other in time of need.

*Note.* “ There was a time, and it is pleasing to look back to it, when a Christian, furnished with proper credentials from his Bishop, might travel through the whole world, from east to west, and from north to south, and be received to communion with his brethren in any part of the globe then known.”  
 (Bishop Horne’s Sermon on Christian Unity.)

35. Does this communion of saints end with the present life ?

A. No. There is a communion between living saints and the spirits and souls of the *righteous who are departed.*

36. How do living saints have communion with departed saints?

*A.* The living rejoice in the happiness of those who have departed this life in God's faith and fear, and look forward with longing to the time when, together with them, they shall have their perfect consummation and bliss both in body and soul in God's eternal and everlasting glory.

37. How do departed saints have communion with living saints.

*A.* In as much as they are all members of that mystical body of which Christ is the head.—*Heb. 12.* And by means of prayer and praise°.—For the <sup>23.</sup> prayers and praises of those who are departed *Rev. 6,* continually ascend together with those of their <sup>9—11.</sup> fellow-servants and brethren on earth to the <sup>14, 3. 5.</sup> throne of God. <sup>7, 15.</sup>

38. Do you then believe that the communion of saints is a privilege to be valued by Christians?

*A.* Yes: so much so, that I am persuaded

• Hooker, b. v. ch. 23. The knowledge is small which we have on earth concerning things that are done in heaven. Notwithstanding, thus much we know even of saints in heaven, that they pray. (*Rev. vi. 9.*) And therefore prayer being a work common to the Church as well triumphant as militant, a work common unto men with angels, what should we think, but that so much of our lives is celestial and divine as we spend in the *exercise of prayer!*



I should hazard my salvation if I had no part in it.

39. What is the duty of Christians to be learnt from that article of their belief, "The Communion of Saints?"

A. To keep the unity of the Spirit in the bond of peace, to follow the faith of departed saints, to be thankful for their good examples, and earnestly to pray for the peace and concord of the Church, that "as there is but one body and one spirit and one hope of our calling, one Lord, one faith, one baptism, one God and Father of us all," so we may be of one heart and of one soul, united in one holy bond of truth and peace, of faith and charity, and may with "one mind and one mouth glorify God, through Jesus Christ our Lord."

Eph. 4,  
3—6.  
Rom.  
15, 6.  
Phil. 1,  
27.  
Acts 4,  
32.

## APPENDIX.

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### *A Catalogue of the Archbishops of Canterbury, from the time of Augustin to the present day.*

The following Catalogue (by means of which the Apostolical succession in the English Church may be traced) is given from Godwin's work *De Præsulibus Angliæ*.

It is not certainly known by whom the British were converted to Christianity, but it is believed that they were so in the times of the Apostles, and some have asserted that St. Paul himself visited Britain. The first author who alludes to Britain, as Christian, is Tertullian, in the second century. The next, Origen. After that we read, that, when Constantine summoned a Council at Arles (A. D. 314), three British Bishops were present; Eboreus from York, Restitutus from London, and Adelphius from Lincoln; and in the fifth century, several councils of British Bishops took measures for suppressing the Pelagian heresy.

By consulting Mr. Palmer's *Antiquities of the English Liturgy*, Mr. Cary's Pamphlet on "*The Apostolical Succession in the Church of England*," (Talboys, Oxford,) Law's *Letters to Hoadley*, and Leslie on *Episcopacy*, (works that may be procured at a very trifling cost,) the reader may obtain very valuable information on the subject of the Apostolical succession in the Church of England.

A.D.  
597 Augustin<sup>a</sup>  
604 Laurence  
619 Mellitus  
624 Justus

A.D.  
634 Honorius  
654 Adeodatus  
668 Theodore<sup>b</sup>  
693 Birthwald

<sup>a</sup> Consecrated at Arles by Etherius, Archbishop of Arles. Seven Bishops of the British Church in Council refused to acknowledge Augustin for their Metropolitan. Vid. Ann. Eccles. Franc. An. Christi 596, 7.

<sup>b</sup> Consecrated at Rome by Vitalian, 77th Bishop of Rome. During the Episcopate of Theodore, that part of the Anglo-Saxon

A.D.	A.D.
732 Tatwine	1050 Robert Gemeticensis
735 Nothelm	1052 Stigand
742 Cuthbert	1070 Lanfranc <sup>c</sup>
759 Bregwin	1093 Anselm
763 Lambert	1114 Rodulph
793 Athelard	1122 W. Corboil
807 Wulfred	1138 Theobald
830 Theolgild	1162 T. Becket
830 Ceolnoth	1171 Richard
871 Athelred	1184 Baldwin
891 Phlegmund	1191 Reginald Fitz-Jocelin
915 Athelm	1193 Hubert Walter
924 Wulfelm	1207 Stephen Langton <sup>d</sup>
934 Odo Severus	1229 Richard Wethershed
959 Dunstan	1234 Edmund <sup>e</sup>
988 Ethelgar	1245 Boniface
989 Siric	1272 Robert Kilwarby
993 Aluricius	1278 John Peckham
1006 Elphege	1294 Robert Winchelsey
1013 Living, or Leovingius	1313 Walter Raynold
1020 Agelnoth, or Æthelnot	1327 Simon Mephram
1038 Edsine, or Eadsius	1333 John Stratford

Church, which had been converted by British and Irish Missionaries, and which had hitherto followed the customs and used the Liturgy of the Asiatic Churches, was compelled by the kings of Northumberland and Kent to conform to the customs of the Church of Rome. Still the Church remained comparatively free till the Conquest.

<sup>c</sup> William the Conqueror and his successors introduced many foreign Prelates into the Church of England, and through their influence, though these Princes were generally disposed to maintain their authority both in Church and State, the encroachments of the Pope continued to increase.

<sup>d</sup> The power of the Pope advanced to its greatest height under John, who surrendered his kingdom to him, and consented to pay tribute.

<sup>e</sup> 1235. Robert Greathead, Bishop of Lincoln, protests against the corruptions of the Church of Rome.

A.D.		A.D.	
1349	Thomas Bradwardine	1604	Richard Bancroft
1349	{ Simon Islip <sup>f</sup>	1611	George Abbot
1366	{ Simon Langham	1633	William Laud <sup>i</sup>
1368	{ William Wittlesey	1660	William Juxon <sup>k</sup>
1375	{ Simon Sudbury	1663	Gilbert Sheldon
1381	{ William Courtney	1678	William Sancroft
1390	Thomas Arundel	1691	John Tillotson
1414	Henry Chichely	1694	Thomas Tenison
1443	John Stafford	1715	William Wake
1452	Joseph Kemp	1737	John Potter
1454	Thomas Bouchier	1747	Thomas Herring
1487	John Morton	1757	Matthew Hutton
1501	Henry Dean	1758	Thomas Secker
1503	William Warham	1768	Frederic Cornwallis
1533	Thomas Cranmer <sup>l</sup>	1783	John Moore
1556	Cardinal Pole	1805	Chas. Manners Sutton
1559	Matthew Parker <sup>h</sup>	1828	Dr. William Howley,
1575	Edmund Grindal		<i>the present Archbishop.</i>
1583	John Whitgift		

<sup>f</sup> Wiclif opposes the Church of Rome.

<sup>g</sup> The English Church, casting off the usurped authority of the Pope, asserts her independence.

<sup>h</sup> Parker consecrated Archbishop of Canterbury by Bishops Barlow, Scory, Coverdale, and Hodgskin.

In the eleventh year after Parker's consecration, the Pope issued a Bull which called upon all who supported his pretensions in England to separate from the Church, and to rebel against the Queen.

<sup>i</sup> The peculiar principles of the foreign reformation, which had been gaining ground in the English Church ever since an end had been put to the jurisdiction of the Pope in England, came to a head, and, combined with the democratic principle, terminated in the murder of the King and the Archbishop.

<sup>k</sup> The King restored, and the Bishops recalled from banishment.

THE END.











